

Hadith Values and HOTS in Deradicalization: A Curriculum Design to Foster Critical Thinking and Counter Radicalism

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ABSTRACT

The phenomenon of radicalism among youth and students necessitates the development of an Islamic education curriculum that not only promotes the values of religious moderation but also cultivates Higher Order Thinking Skills (HOTS). This study aims to identify the values of religious moderation found in hadith and analyze their relevance for designing a deradicalization-oriented curriculum integrated with HOTS. Employing a qualitative descriptive approach through library research, primary data were sourced from authentic hadith books such as Sahih al-Bukhari, Sahih Muslim, and Sunan Abu Dawud, while secondary data were drawn from literature related to Islamic education, HOTS, and curriculum studies. Content analysis was used to extract moderation values, and thematic synthesis was applied to map these values onto HOTS indicators: analysis, evaluation, and creation. The findings highlight five key values from hadith—tolerance (tasamuh), justice, deliberation, non-violence, and respect for diversity—which can be systematically integrated into the curriculum to foster critical and inclusive thinking among students. The originality of this study lies in its theoretical model that bridges prophetic values and cognitive frameworks, a rarely explored intersection. A major limitation is the absence of empirical testing, and future research is recommended to implement and evaluate the proposed model in educational settings. In conclusion, integrating hadith values into HOTS-oriented curricula can play a transformative role in shaping moderate and high-thinking learners, and serve as a strategic response to the challenge of radicalism in education.

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1. INTRODUCTION

In recent decades, the world of education has faced serious challenges related to the development of radical ideas among students and students. This phenomenon not only threatens social stability but also hinders the creation of an inclusive and peaceful society. Nahdhiah, U. and Suciptaningsih, O. (2024). Research by Saputra (2021) shows that implementing differentiated learning increases students' learning concentration at SDN 17 Jawa Gadut, Padang (Nahdhiah & Suciptaningsih, 2024). This finding aligns with the results of Shofiyati et al. (2023), who discovered that differentiated learning effectively enhances concentration and learning outcomes in students with diverse learning needs (Shofiyati et al., 2023).

Religious moderation education is one of the primary strategies employed by various circles to counter radicalism. However, such efforts require a strong normative and practical basis to be effectively applied in the Islamic education curriculum. In addition, high-order thinking skills (HOTS) are an essential need, enabling students to think critically, creatively, and reflexively in the face of the challenges of the times. Hadith, as the second source of Islamic teachings after the Qur'an, plays a crucial role in shaping practical moderation values while fostering the development of advanced thinking skills.

Meanwhile, R., E., Kurniawan, E., & Setyawan, W. (2023). The teaching-learning process emphasizes finding one's talents, interests, and characteristics. From these, it can be stated that the teaching and learning process for students with special needs in SMP Plus Rahmat is in accordance with the research by Susiani (2022) and Tabroni et al. (2022). It was stated that the implementation of teaching had to be more flexible and engaging, tailored to the student's individual needs (R et al., 2023).

Previous studies have discussed moderation in the Qur'an and Hadith in general; however, there remains a lack of research that integrates these values into the development of a deradicalization curriculum oriented towards Higher Order Thinking Skills (HOTS). Based on this background, this study aims to identify the values of religious moderation contained in the Hadith and analyze their relevance for developing an Islamic education curriculum oriented towards deradicalization and the development of Higher Order Thinking Skills (HOTS). Pahrudin, A. (2024). Based on this, the research results consistently show that when the KKNi SN-Dikti curriculum and the Independent Learning Curriculum are integrated with a needs-based learning approach (OBE), they have a positive impact on student learning in higher education. This finding aligns with several previous studies, which demonstrate that the OBE approach can enhance the quality of learning and make the curriculum more relevant to the needs of the workforce (Romlah et al., 2024).

The integration of educational values in the Hadith—such as *tasamuh* (tolerance), justice, deliberation, non-violence, and respect for diversity—is known to have great potential in shaping students' character and creating a harmonious learning environment. In the context of Islamic education, the application of these values is very relevant to teaching moderation and social awareness to the younger generation.

First, the concept of *tasamuh* or tolerance in the Hadith encourages students to appreciate differences. Sahrudin et al. explained that cultivating *tasamuh* values in the education system, such as in Islamic boarding schools, has shown positive results in creating mutual respect between students from different religious and cultural backgrounds (Sahrudin et al., 2023). In this way, students are required to interact positively, understand, and accept differences as part of social life. Prasetyo, A., Supriyanto, S., & Suliwati, S. (2022). This divinity dimension is crucial in endowing modern science with a spiritual foundation, which is developed while still drawing on the local wisdom of the Indonesian nation, upholding religious values. This is also in line with the view of Ismail Raji Al-Faruqi, who explains that modern knowledge is lacking in values of *tawhid* (Arifuddin, 2015). The development of advanced science needs to be integrated with the theocentric view of Muslims. (Prasetyo et al., 2022)

Furthermore, justice in the Hadith is reflected in numerous teachings that encourage students to apply this principle in their daily lives. This is reinforced by research by Raffin et al. which underlines

that the integration of the value of justice in education can help students understand the importance of social justice as well as apply it in interactions or when involved in decision-making (Raffin et al., 2024) Through various educational approaches, students are taught to not only assess situations from a personal point of view, but also to consider the perspectives of others.

Deliberation, as one of the essential values in the Hadith, provides the basis for inclusive decision-making. The application of discussion and collaboration methods in the teaching and learning process, as explained by Chrisantina, helps students to discuss openly, share views, and find solutions together (Chrisantina, 2021). This prepares students to face more complex challenges in society, where collaboration and communication are key in solving problems.

Furthermore, the value of nonviolence in the Hadith teaches students to seek peaceful solutions to conflicts. Research by Raharja et al. suggests that education based on the values of religious moderation can foster more tolerant individuals and reduce the potential for conflict (Raharja et al., 2023). In an educational environment that supports these values, students are taught to handle differences of opinion constructively and peacefully.

Finally, respect for diversity is the foundation of inclusive education. This aligns with the idea proposed by Mallewai, who suggests that education that integrates religious diversity and moderation can enhance understanding and relationships between religious communities in a multicultural society (Mallewai, 2023). By ensuring that students understand and appreciate the diverse cultures and perspectives that exist, they not only develop as tolerant individuals but also become agents of change in society.

The application of these values in the Islamic education curriculum in a systematic and integrative manner can have a real impact on the formation of the character of the younger generation, who are moderate and full of mutual respect. Thus, character education that prioritizes the practice of Hadith values not only benefits the individual but also contributes to social resilience and harmony in society.

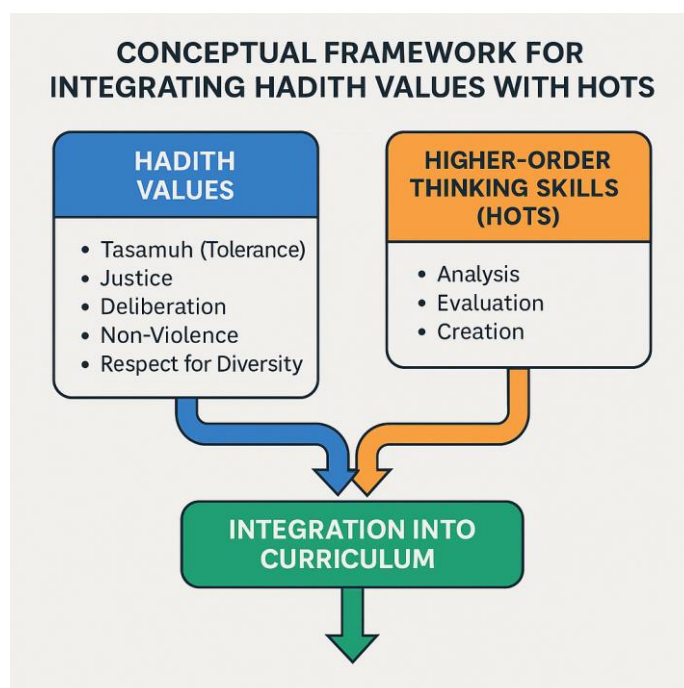
2. METHODS

The research method should be included in the Introduction. The method includes an explanation of the research approach, the study subjects, the research procedure, the use of materials and instruments, data collection, and analysis techniques.

This study employs a descriptive qualitative approach, utilizing the library research method. The primary data sources are obtained from the books of Sahih and Hasan Hadith, such as *Saheeh al-Bukhari*, *Saheeh Muslim*, and *Sunan Abu Dawud*. Secondary data sources include books and journal articles that discuss religious moderation, Higher-Order Thinking Skills (HOTS), Islamic education, and deradicalization curricula. The data collection technique involves a systematic literature review to gather relevant information related to the research theme.

The data collected was analyzed using content analysis to identify the themes of religious moderation values and HOTS indicators contained in the Hadith. Furthermore, a thematic synthesis was conducted to connect these values with the dimensions of HOTS, specifically analysis (C4), evaluation (C5), and creation (C6). This process resulted in the formulation of a model for integrating Hadith and HOTS values that can be implemented in the Islamic education curriculum as an effective deradicalization strategy.

Figure 1.
Framework: The Value of Education, Hadith & HOTS into
The Deradicalization Curriculum



Frame of Mind: The values of Educational Hadith are identified and analyzed to find themes of values relevant to religious moderation and HOTS. These values are then mapped with HOTS indicators (analysis, evaluation, creation) and formulated into an integration model. This model is implemented in the deradicalization curriculum of Islamic education to build the character of moderate students and high-level thinking.

Table 1. Stages of Integrating Hadith Values and Higher Order Thinking Skills (HOTS) into the Deradicalization Curriculum.

Stages	Description
1. Identify the Value of Hadith	Examine the Hadiths that contain the values of tasamuh, justice, deliberation, non-violence, and appreciation of diversity.
2. Value Theme Analysis	Grouping these values becomes a relevant theme for moderation and deradicalization education.
3. Mapping with HOTS Indicator	Associate each Hadith value with the HOTS indicators: Analysis (C4), Evaluation (C5), and Creation (C6).
4. Formulation of Integration Models	Develop a model of integrating Hadith and HOTS values that can be implemented in the Islamic education curriculum.

Stages	Description
5. Development of the Deradicalization Curriculum	Designing a curriculum that integrates the values of Hadith and HOTS to prevent radicalism and build students' critical and creative thinking.

3. FINDINGS AND DISCUSSION

The results of this study identified five primary values that support the development of religious moderation and higher thinking skills (HOTS), which can also be the foundation of the deradicalization-oriented Islamic education curriculum. These values are not only normative, but also have a practical dimension that supports the development of moderate and critical thinking students' character.

Table 2. Integration of Hadith Values of Religious Moderation into the Islamic Education Curriculum

Moderation Value	Basic Competency (KD)	Learning Strategies	Student Attitude Indicators
Tasamuh (Tolerance)	Show respect for religious and cultural differences.	Group discussions and case studies on diversity.	Students are able to appreciate differences of opinion and belief.
Justice	Applying the principle of justice in daily life.	Simulation of fair decision-making in the classroom.	Students exhibit fair behavior in social interactions.
Deliberation	Use deliberation to solve problems.	Role play in solving class problems.	Students actively engage in dialogue and respect the opinions of their peers.
Nonviolence	Showing a rejection of violence.	Counseling and reflection on peaceful conflict resolution.	Students reject violence and opt for peaceful solutions.
Respect for Diversity	Respect the diversity of thought and culture.	Classroom projects on local and national cultures.	Students show an open attitude towards diversity.

This study identified five core values derived from the Hadith that are essential for shaping students' character and enhancing their Higher-Order Thinking Skills (HOTS). **First**, *tasamuh* (tolerance) promotes respect for diversity and fosters students' analytical and evaluative skills when addressing complex social differences. **Second**, *fairness* serves as a fundamental social principle, supporting the development of evaluative skills (C5) through the use of case studies and simulations. **Third**, *deliberation* enhances creative skills (C6) by fostering dialogue, encouraging the consideration of diverse perspectives, and collaboratively seeking constructive solutions. **Fourth**, *non-violence* cultivates reflective and evaluative abilities, enabling students to analyze the causes of conflict and consider peaceful resolution strategies. **Fifth**, *respect for diversity* strengthens both analytical and creative dimensions by promoting understanding of socio-cultural complexities and encouraging initiatives that celebrate diversity.

Overall, these values are highly relevant for fostering inclusive, tolerant, critical, and creative thinkers. Integrating these values into the Islamic education curriculum serves as an effective preventive measure against radicalism, while preparing students to address social challenges using high-level critical thinking skills.

Table 3. Brief Curriculum: Religious Moderation Education Based on Hadith Values

Core Competencies (KI)	Basic Competency (KD)	Subject Matter	Learning Methods	Attitude Assessment
Understand the Islamic values of rahmatan lil 'alamin.	Explain the concept of tasamuh (tolerance) in religious life.	Hadith about tasamuh and tolerance.	Group discussions, case studies.	Observation of the attitude of respecting differences.
Apply justice in social interactions.	Demonstrate fair behavior in decision-making.	Hadith about justice.	Simulation and role play.	Teacher's observation record of student justice.
Develop deliberation skills.	Use deliberation to solve problems.	Hadith about deliberation.	Group debate and deliberation.	Student participation in dialogue and deliberation.
Reject violence and prioritize peaceful settlements.	Identify ways of nonviolent conflict resolution.	Hadith on non-violence.	Reflection on real cases and discussions.	Evaluate attitudes in problem solving.
Respect diversity.	Respect diversity of thought and culture.	Hadith about respect for diversity.	Cultural and social studies projects.	Student presentations and portfolios.

This curriculum is designed to integrate the values of religious moderation, as sourced from the Hadith, into the learning process of Islamic Religious Education (PAI) at the secondary and higher education levels. This curriculum aims to form the character of students who are moderate, tolerant, and anti-violent.

Table 4. Hadith-Based HOTS Assessment Rubric

Aspects Assessed	Description	Score 4 (Excellent)	Score 3 (Good)	Score 2-1 (Need Improvement)
Analysis of the Value of Hadith	Ability to identify and analyze Hadith values that are relevant to the learning theme.	Identify and analyze value appropriately and deeply.	Identifying values well enough but the analysis lacks depth.	The difficulty of identifying the value and the analysis is superficial.
Evaluation of the Application of Values	Ability to evaluate the application of Hadith values in a real-life context.	Provide critical and relevant evaluation with real-life examples.	Provide a general evaluation with sufficient examples.	Evaluation is less critical or the example is irrelevant.
Creativity in Solutions	The ability to create solutions or projects based on Hadith values.	Innovative and applicable solutions/projects.	The solution/project is quite creative and applicative.	The solution/project is less innovative or not applicable.

Argumentation and Communication	Ability to communicate ideas and arguments clearly and logically.	The arguments are clear, logical, and deep.	The argument is quite clear and logical.	The argument is unclear or illogical.
Attitude and Collaboration	An attitude of cooperation and respect for the opinions of friends.	Very cooperative and respectful of differences.	Be quite cooperative and respect differences.	Less cooperative and less respectful of other opinions.

This rubric is designed to assess students' high-order thinking skills (HOTS) in integrating Hadith values, with an emphasis on analyzing, evaluating, and creating.

Table 5. Integration between Hadith Values and HOTS Indicators in Learning Scenarios

No	Hadith Value	HOTS Indicator	Concrete Learning Scenario	Learning Method	Product/Assessment
1	Tolerance (Tasamuh)	Analysis (C4)	Case discussion on intercultural conflict; students analyze the causes and solutions based on the value of tasamuh	Group discussion, case study	Conflict analysis report
2	Justice ('Adalah)	Evaluation (C5)	Decision-making simulation for classroom rule violation; students evaluate fairness of actions	Simulation, role play	Justice evaluation rubric
3	Deliberation (Shura)	Creation (C6)	Designing classroom rules through deliberation; students create collaborative and fair regulations	Problem-based learning (PBL)	Classroom rules draft, presentation
4	Non-Violence	Evaluation (C5)	Reflection and discussion on bullying cases; students evaluate actions and draft peaceful responses	Real-life case reflection	Reflective essay, peace action plan
5	Respect for Diversity	Analysis & Creation	School cultural exhibition project; students analyze diversity and create work that celebrates differences	Project-based learning (PjBL)	Posters, infographics, cultural exhibition

Note: This table is designed to support educators in integrating Hadith values into HOTS-based learning practically and contextually.

Explanation of the Table: Integration of Hadith Values and HOTS Indicators

The table presented illustrates a practical framework that connects core values found in the Hadith with the indicators of Higher Order Thinking Skills (HOTS), offering concrete learning scenarios applicable in the classroom. Each row highlights how a specific prophetic value can be translated into cognitive learning outcomes through contextually relevant teaching strategies.

The first value, **Tolerance (Tasamuh)**, is aligned with the HOTS indicator of *analysis* (C4). In this model, students are encouraged to engage in case discussions about intercultural or interfaith conflicts. These activities push them to think critically about the causes of disagreement and to explore peaceful solutions, mirroring the inclusive attitude promoted by the Prophet Muhammad.

The second value, **Justice ('Adalah)**, corresponds to *evaluation* (C5). Through role play and classroom simulations involving ethical dilemmas, students learn to evaluate situations fairly. These simulations help students develop moral discernment and a deeper understanding of social justice in both religious and civic contexts.

Deliberation (Shura) is linked with *creation* (C6). Students engage in collaborative projects such as co-creating classroom rules, using problem-based learning methods. This activity not only promotes mutual respect and listening but also fosters their ability to generate solutions that are just and inclusive.

The fourth value, **Non-Violence**, also supports *evaluation* (C5). In this scenario, students reflect on real-life bullying or conflict cases and are tasked with evaluating the situation and suggesting peaceful resolutions. This approach encourages empathy, emotional regulation, and moral judgment.

Lastly, **Respect for Diversity** combines both *analysis and creation* (C4 & C6). Through project-based learning, students participate in cultural exhibitions where they explore, appreciate, and represent diverse traditions and viewpoints. This initiative enables learners to analyze complex cultural realities and creatively express values of inclusivity and mutual respect.

Overall, this integration framework helps Islamic education become more transformative by embedding moral teachings into pedagogical practices that nurture critical and creative thinking. It guides educators toward fostering learners who are not only knowledgeable but also capable of thoughtful, ethical engagement with the world around them.

Discussion:

In today's educational landscape, the need to counter radicalism through a values-based and cognitively empowering curriculum is urgent. This study examined the integration of Hadith values with Higher Order Thinking Skills (HOTS) to develop a curriculum model that promotes both critical thinking and moderate character development. The findings demonstrate that five essential values from the Hadith—tolerance (tasamuh), justice, deliberation (shura), non-violence, and respect for diversity—strongly align with the cognitive dimensions of HOTS: analysis (C4), evaluation (C5), and creation (C6).

The value of **tolerance (tasamuh)** nurtures students' ability to analyze social differences critically. Through classroom discussions on interfaith or intercultural scenarios, students can identify sources of conflict and propose peaceful, respectful resolutions, as noted by Sahrudin et al. (2023). Teaching tolerance in pesantren enhances mutual respect among diverse groups. This value aligns directly with analysis-level Higher Order Thinking Skills (HOTS), where students deconstruct and reflect on complex social realities.

Justice, as emphasized in various hadith, supports evaluative thinking. Encouraging students to simulate ethical decision-making helps them assess fairness, a crucial element in both religious and civic life. Raffin et al. (2024) affirm that embedding justice in the classroom cultivates students' moral sensitivity, an essential trait for evaluation-level thinking.

Deliberation (shura) enables students to develop their creative capacities. By engaging in group discussions and role play, students learn to consider multiple perspectives before forming conclusions. Chrisantina (2021) found that dialogical learning enhances learners' capacity for empathy and negotiation skills, crucial to C6 (creation), where students synthesize diverse inputs into innovative outcomes.

Non-violence fosters evaluative and reflective abilities. When dealing with real-life scenarios such as bullying or online hate speech, students can be guided to examine the underlying causes and advocate for peaceful solutions. Raharja et al. (2023) demonstrated that education grounded in

moderate values reduced students' susceptibility to extremism, indicating the importance of moral evaluation in behavior formation. The final value, **respect for diversity**, connects both analytical and creative Higher Order Thinking Skills (HOTS). Cultural projects, debates, or cross-cultural case studies help students explore pluralism while creating inclusive content. Mallewai (2023) asserts that when students engage with diverse perspectives, they not only understand complexity but also develop capacities for peaceful coexistence.

Integrating these values through HOTS-based pedagogy provides multiple benefits. First, it ensures that Islamic education is not merely doctrinal but transformative, encouraging reflection and action. Second, it supports national and global goals of religious moderation, offering an indigenous framework rooted in the prophetic tradition. Relevant studies reinforce this direction. Putri et al. (2022) emphasized that HOTS-based learning enhances the professional development of educators and helps address pedagogical gaps. Similarly, Imanah & Hakim (2023) observed that higher-level thinking skills can be cultivated through critical analysis of religious texts. Prastiawati (2023) added that problem-based learning models enable students to apply moral teachings in real-world problem solving.

In contrast to prior studies that often addressed moderation or HOTS separately, this research presents a comprehensive model that integrates both dimensions. For instance, Kazwaini et al. (2021) emphasized the importance of incorporating Islamic values into science to foster both moral and intellectual character. By combining hadith values with HOTS, this study offers a more structured and actionable framework. Moreover, learning models such as project-based learning (PjBL) and problem-based learning (PBL) are particularly effective for this integration. They allow students to explore real-life moral dilemmas and engage in collaborative inquiry. Teachers play a critical role in facilitating this integration. As Awaluddin & Mahmud (2022) argue, educators must be empowered to contextualize religious teachings in ways that support students' intellectual autonomy.

However, several challenges remain. Teachers often lack adequate training in both Higher-Order Thinking Skills (HOTS) pedagogy and the integration of Islamic values. Fransisca & Fadhlurrahman (2021) emphasize the potential of technology-enhanced religious education to engage learners in interactive, meaningful experiences. Thus, professional development and curriculum support must be prioritized. This integrative model also has implications for curriculum developers and school leaders. Clear curriculum guidelines, teacher training modules, and assessment tools aligned with both Higher Order Thinking Skills (HOTS) and Hadith values are needed. As Suhada et al. (2022) pointed out, moderation should not be limited to slogans but operationalized through structured pedagogy.

In summary, the integration of hadith values with HOTS presents a promising framework for deradicalization in Islamic education. By focusing on tolerance, justice, deliberation, nonviolence, and respect for diversity, and aligning these principles with analysis, evaluation, and creation, educators can foster students' moral and intellectual resilience. This study contributes a practical and theoretically grounded model for fostering moderate, critical, and creative Muslim learners in the 21st century.

The Values of Religious Moderation in Hadith

To reduce radicalization among the younger generation, it is essential to incorporate the values of religious moderation into the educational curriculum. One of the crucial sources that summarizes these principles is the Hadith and its interpretations related to *wasathiyah*, or the middle way. (Roby & Muhid, 2022). According to Hasyim and Junaidi, religious moderation also refers to behavior that avoids extremism and supports a balanced mindset in religion (Hasyim & Junaidi, 2023). This is crucial to understand and teach, enabling individuals to appreciate differences and maintain harmony in a multicultural society (Ajahari et al., 2023). Aini,. Furthermore, the authentic assessment theory proposed by Grant Wiggins and Jay McTighe (2005) emphasizes the importance of assessment tasks that are relevant to real life and contextual, such as *dzikir* and *Amaliyah* practices, which support the development of students' practical and spiritual abilities. This model also aligns with Vygotsky's theory, as discussed by Shabani (2010), on the zone of proximal development, where evaluation plays a crucial role in helping students reach their maximum potential by supporting challenging yet

achievable tasks. Thus, the evaluation model at Bina Insani Bali Boarding School not only measures learning outcomes but also supports holistic student development (Aini et al., 2024).

In the context of education, Ajahari et al. emphasize that religious moderation should be an integral part of the curriculum in higher education, where these values can serve as social capital for the development of harmony in diversity (Ajahari et al., 2023). This refers to the need for an inclusive approach that involves interfaith dialogue as well as a broader understanding of tolerance, especially in the school environment (Lamak & Koerniantono, 2023). Rafii, A. (2024), meanwhile, the trend of implementing disaster education gradually involves all levels of education. These findings confirm that the trend of implementing disaster education was first carried out in 2012 in several MI schools and elementary schools (Rafii, 2024). Gradually, Nurfadilah et al. (2021) reviewed that the implementation of disaster education was extended from the early childhood education (PAUD) stage to the high school and university levels.

Furthermore, Lamak and Koerniantono explain the importance of the role of educators, such as catechists, in developing moderation in education, to guide students in understanding and respect different religious beliefs (Lamak & Koerniantono, 2023). Through inclusive dialogue and teaching, educators can make a significant contribution to fostering tolerant and moderate attitudes among students. Imanah, N., & Hakim, M. (2023). Teaching students to analyze ideas and information is also important, even if they lack significant analytical skills. This study is similar to the research conducted by Anasy (2016) on the Pathway to English textbooks for Class XI. The Analyzing domain (C4) shows the highest distribution among the other three higher thinking skill levels, which is possible (Imanah & Hakim, 2023).

The importance of instilling this moderate attitude is also discussed in the perspective of the Qur'an, where the verses analyzed by Rahmadi et al. show that the principle of wasathiyah in the practice of religious moderation should be translated into concrete actions by Muslims (Rahmadi et al., 2023). This not only provides a theoretical framework but also emphasizes the need to implement these values in everyday life.

In line with this, the research results by Hamdani et al. indicate that strengthening religious moderation can serve as a means to prevent radicalism among students by introducing principles that promote tolerance and respect for differences (Hasyim & Junaidi, 2023). Thus, education is not only a process of knowledge transfer, but also the formation of character capable of facing complex social challenges. Shalihah, N., Waharjani, W., & Wantini, W. (2023), first, recognizing and appreciating diversity in the abilities, interests and learning styles of early childhood (N. Sari et al, 2023; Wiguna & Oka, 2023). This is consistent with religious teachings which emphasize tolerance, respect for differences, and respect for each individual as God's creation. (Shalihah et al., 2023)

On the other hand, researchers such as Kamseno et al. emphasize that understanding and applying religious moderation in local contexts is crucial, particularly in diverse societies. This includes creating a religious moderation curriculum that adapts to the cultural and social characteristics of a particular area, allowing these values to be more easily accepted and applied by students (Kamseno et al., 2022; Minanda, 2024). Sulisman, A. and Stiawati, T. (2023). The application of the outlined concept of religious moderation can be seen as aligning with the principles of community empowerment theory, which is based on environmental considerations. This concept is consistent with Subekti's perspective in his research, asserting that community empowerment is a process of development, self-reliance, and strengthening of all layers of society, particularly those in the lower strata, to possess resilience against various pressures in various aspects of life, including social and economic aspects (Subekti et al, 2018). Sulisman et al (2023), achieving community empowerment necessitates the presence of social capital capable of fostering adaptive capacities, encompassing collaborative efforts, active participation across all societal strata, adherence to principles of mutual assistance and vigilance, and proficiency in leveraging Alya Nurayu Sulisman & Titi Stiawati The Imperative of Establishing Kampung Moderasi Beragama as A Strategy For Neighborhood-Based Community Empowerment communal resources (Sulisman & Stiawati, 2023)

With the integration of religious moderation values in the educational curriculum, a generation can be formed that is sensitive to differences and able to contribute to creating a harmonious and peaceful society. This aligns with the broader educational goals of building the character of a superior generation that is socially and culturally integrated. Shalihah, N. et.al (2023) recognizing and appreciating diversity in the abilities, interests, and learning styles of early childhood. This is consistent with religious teachings which emphasize tolerance, respect for differences, and respect for each individual as God's creation (Shalihah et al., 2023)

The Values of Hadith and HOTS

The relationship between Hadith values and the Higher Order Thinking Skills (HOTS) indicator is significant in the context of character education and the development of critical thinking skills among students. Hadith, as the second source of Islamic teachings after the Qur'an, contains moral and ethical values that can form a critical and analytical mindset. For example, values such as justice, empathy, and responsibility, as taught in the Hadith, can be integrated into learning that encourages students to think more deeply and broadly. Sabri, S. and Busyro, B. (2024). With this religious diversity, the Indonesian government gives freedom to every individual to choose a religion according to their beliefs. This is in line with the first principle of Pancasila, namely "Belief in the One Almighty God, which teaches the value of tolerance between religious communities and does not force someone to follow a particular religion (Sabri & Busyro, 2024). Meanwhile Satiti, A. and Falikhatus, F. (2022) students construct knowledge that has been previously acquired with new knowledge that they can use to expand their knowledge. This aligns with Terhart's (2003) constructivist theory, which posits that learning is understood as an active process. The existing knowledge and skills are individually adapted and personalized through students' new experiences, tailored to the interpretation and understanding of each student (Satiti & Falikhatus, 2022).

First, the importance of character education based on the values of Hadith can be seen in its implementation in various subjects. Lubis et al. explain that social studies learning teaches students to understand social contexts and apply values such as justice and human rights in daily life. This aligns with the development of HOTS capabilities, which includes the analysis, evaluation, and creation of (Lubis et al., 2023)). In this context, the Hadith can serve as a reference for associating moral values with complex social phenomena, enabling students not only to rely on information but also to analyze and provide value-based solutions. Amboro, K. (2023), his is due to the different backgrounds of the students. This classification aligns with Adurrahman An-Nahlawi's opinion that the stages of the curriculum should consider student development (Candra Hermawan et al., 2020). Thus, the subjects in this pesantren are remarkably adapted to the abilities of the students (Amboro, 2023).

Second, an educational approach that integrates the values of Hadith can encourage students to practice critical and creative thinking. Murtadlo emphasized the importance of science learning in developing knowledge, attitudes, and skills related to Higher Order Thinking Skills (HOTS). Through understanding the principles contained in the Hadith, students can develop the ability to build arguments and address learning problems with a more comprehensive perspective (Murtadlo et al., 2023). This creates opportunities for them to apply those values in a practical context as well as respond to the moral issues facing society. Nurfita, D. and Sukoyo, J. (2024), the impact is to affect student learning achievement. This aligns with research (Bahra & Setiawan, 2019) explaining the relationship between time management and student achievement. Effective time management, with a maximum allocation of time, will also positively impact student learning achievement. (Nurfita & Sukoyo, 2024)

Third, in the application of problem-based learning (PBL), as researched by Prastiawati, students are encouraged to apply character values in addressing real-world problems (Prastiawati, 2023). Through this approach, Hadith that touch on ethical and moral aspects can provide a background for more in-depth and applicable discussions, so that students not only learn theoretically but are also actively involved in finding solutions. Meanwhile, Suhada, D. et.al (2022), the attitude of Islamic

moderation in the Indonesian context, has been known for a long time in the Islamic tradition. This at the same time, refutes the notion that Islam is a religious teaching that teaches violence (Suhada et al., 2022)

Fourth, the cultivation of values such as simplicity, discussed by Amini and Sari, is very relevant in building the character of students (Amini & Sari, 2022). As students are taught to live and not excessively, they are also encouraged to think critically about their consumption habits and their impact on the environment and community. By injecting the values of the Hadith in the context of learning, students gain the ability to reflect on their actions and choices, which is a staple part of HOTS.

Ultimately, the integration of Hadith values into the curriculum has the potential to enhance the quality of character education. Kazwaini et al. discuss how Islamic values can be integrated in science learning, so that students not only understand the academic aspects but also gain a strong moral and ethical understanding (Kazwaini et al., 2021). This not only fosters a religious character but also enables students to think critically about the implications of the knowledge they learn in the context of everyday life.

Kalean, A., & Batlolona, J. (2023). This process requires practice and experience (Zubac, 2022). This is in line with the results of research conducted in Malaysia for science students in junior high schools, which showed that GI-based online learning affected physics learning achievement in the concepts of force and motion in improving mathematical logic and intrapersonal intelligence (Kalean & Batlolona, 2023)

Thus, the values of the Hadith have great relevance in supporting the development of Higher-Order Thinking Skills (HOTS) in students. Through the right approach, including integration across various fields of study, these values can help shape students who are not only academically intelligent but also possess strong character and exhibit high critical thinking.

Model of integrating Hadith values and Higher Order Thinking Skills (HOTS) in the Islamic education curriculum

The model of integrating the values of Hadith and Higher Order Thinking Skills (HOTS) in the Islamic education curriculum has great potential to create students who not only understand religious teachings, but are also able to apply them in a broader context. This integration can be achieved through various approaches that enhance students' critical and analytical understanding of the concepts taught in the Hadith, as well as support higher-level thinking skills.

From Awaluddin, A., and Mahmud, B. (2022), the theme of learning facilitation encompasses lecturers' descriptions of higher education cultural practices in educational activities, resources, and creative freedom. This theme supports two requirements (Jurasaitė-Harbison & Rex, 2010). Possibilities for lecturers to engage with non-higher education figures and lecturers' comprehension that they can learn informally on higher education can increase the professionalism of the lecturers (Awaluddin & Mahmud, 2022)

First, integrating the values of the Hadith into the educational curriculum can be achieved through a holistic approach. The model of integrating the pesantren curriculum into the national curriculum, as discussed by Kusumawati and Nurfuadi, shows the importance of uniting religious education with general education to produce comprehensive graduates (Kusumawati & Nurfuadi, 2024). In this context, Hadith values related to ethics, morals, and real life can be used as a foundation for developing HOTS. Students not only learn to read and memorize Hadith, but are also trained to analyze, interpret, and apply these values in everyday situations. Jaffer, S., and Bayat, A. (2023). Our observations are supported by the works of Johannisson and Hiete (2021) and Fullerton et al. (2015), who noted that students derived fulfillment from acts of service and that this effect was seen in later years. Within our context, we observed a link between fulfillment and awareness of God (Jaffer & Bayat, 2023).

Second, the implementation of religious moderation values in the curriculum also provides opportunities to develop Higher-Order Thinking Skills (HOTS) among students. Chrisantina

explained that the application of religious moderation education must be carried out in a practical manner and not limited to the introduction of values (Chrisantina, 2021). This has the potential to encourage students to explore various perspectives and provide solutions to conflicts or social problems based on the values learned from the Hadith.

Additionally, the development of learning modules that integrate Hadith values with pedagogical methods emphasizing Higher Order Thinking Skills (HOTS), such as problem-based learning (PBL), can be undertaken. Researchers like Prastiawati emphasize that the PBL approach enables students to engage in real-life situations and find solutions through discussions that incorporate religious values. However, no exact references are cited to support this statement; Therefore, this explanation should be revised to eliminate unsubstantiated attributions. Sihombing (2023) noted that this aligns with Jackson, who defines textbooks as the primary source of material teachers use in teaching and formal sources of curriculum content. Other scholars call it the primary tool in teaching and learning for teachers and their students (Sihombing et al., 2023)

Third, the use of information and multimedia technology in teaching the value of Hadith is also an important alternative. In research conducted by Fransisca and Fadhlurrahman, the use of technology in learning the Qur'an and Hadith can increase the attractiveness and interactivity of teaching materials, allowing students to more easily understand and internalize the values contained in the Hadith (Fransisca & Fadhlurrahman, 2021). This will support the development of Higher Order Thinking Skills (HOTS) by providing a more immersive learning experience. Naim, N. et.al (2023). This program aims to ensure that UIN Sayyid Ali Rahmatullah Tulungagung students and academics possess good religious knowledge, understanding, and behavior. Religious lessons that are systematically designed and taught intensively over a year are an earnest endeavor to instill a moderate Islamic perspective (Zuhdi, 2018). This confirms the opinion that states that educational institutions have a role that is quite effective in carrying out the task of internalizing the values contained in moderate Islam (Naim & Mokodenseho, 2022)

However, challenges remain in integrating these values into educational practices. Mallewai warned that a change in mindset among educators and education stakeholders is needed to support the integration of the values of moderation and character of (Mallewai, 2023) Therefore, training for teachers is essential so that they can deliver material in a way that supports the development of HOTS, while underlining the relevance of Hadith values in daily life.

In conclusion, integrating Hadith values with HOTS in the Islamic education curriculum requires a holistic and practical approach, utilizing technology and necessitating adequate training for educators. Thus, students are expected to be able to apply religious values in various social contexts and contribute to creating a more tolerant and civilized society.

Practical Implications for Educators, School Leaders, and Policymakers

Integrating Hadith values with Higher Order Thinking Skills (HOTS) within the Islamic education curriculum does not only contribute to student character and cognitive development, but also brings meaningful direction for various stakeholders in the educational ecosystem. The following narrative outlines how these insights can be practically implemented:

For **teachers**, the integration model urges a shift from traditional memorization-based instruction to active learning that cultivates moral reasoning and critical engagement with religious texts. Educators are encouraged to design lesson plans that reflect real-world moral dilemmas, enabling students to analyze problems, evaluate responses based on prophetic teachings, and generate ethical solutions. To ensure this is effective, teachers require specific training to assess HOTS competencies (C4–C6) using rubrics that reflect the values of the Hadith.

Meanwhile, **school leaders or principals** play a vital role in fostering an educational culture grounded in tolerance, justice, and appreciation of diversity. They are responsible for creating an environment that supports the implementation of this integrative approach. This includes organizing reflective practice forums, peer collaboration among teachers, and ensuring that resources and time are

allocated for training on pedagogical strategies related to religious moderation and HOTS-based instruction.

At the policy level, **education authorities and curriculum developers** must consider formulating clear standards that mandate the inclusion of HOTS-oriented Islamic education, specifically those that reference classical Islamic sources such as the Hadith. Policymakers should also invest in teacher capacity-building programs that align Islamic moral teachings with 21st-century educational competencies.

By aligning moral teachings from the Hadith with cognitive strategies from HOTS, this model empowers all stakeholders—teachers, school leaders, and policymakers—to collaboratively cultivate a generation that is intellectually equipped, ethically responsible, and socially resilient in the face of ideological challenges.

4. CONCLUSION

This study concludes that the values of religious moderation contained in the Hadith are highly relevant for integration into the Islamic education curriculum as a deradicalization strategy, as well as for the development of Higher Order Thinking Skills (HOTS). Values such as *tasamuh*, justice, deliberation, non-violence, and respect for diversity have great potential in shaping the character of students who are moderate, inclusive, and high-level thinkers. The implementation of the Hadith and HOTS value-based curriculum requires collaborative efforts between curriculum developers, educators, and education stakeholders. Further research is recommended to evaluate the effectiveness of this curriculum model in various educational contexts.

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